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vi. West Indonesian. vii. North Indonesian. (In *Journ. of the Ind. Archip.*, for October, 1851, and February, 1852.)

Abhandlungen über die Aino-Sprache. Von Dr. Aug. Pfizmaier. Wien : 1852.

Kritische Durchsicht der v. Dawidow verfassten Wörtersammlung aus der Sprache der Ainos. Von Dr. Aug. Pfizmaier. Wien : 1852.

Beitrag zur Kenntniss der ältesten japanischen Poesie. Von Dr. Aug. Pfizmaier. Wien : 1852.

Ueber einige Eigenschaften der japanischen Volkspoesie. Von Dr. Aug. Pfizmaier. Wien : 1852.

2. History.

Report on the condition and prospects of the aborigines of Australia. By W. Westgarth, Esq. (In *Journ. of the Ind. Archip.*, for December, 1851.)

X. TEXT OF THE ATHARVA-VEDA.

It was announced in our last Number, that Mr. William D. Whitney of Northampton, Mass., a member of the Am. Or. Society, had been collating the MSS. of this Veda, in Berlin, preparatory to publishing it. He has lately gone to Paris, to perform the same labor there, and intends, also, to collate the MSS. in England. The printing will, probably, be begun before the end of the summer. Professor Roth of Tübingen is associated with Mr. Whitney as joint editor. The learned world may expect, therefore, soon to have a valuable edition of this important work—the first Sanskrit publication in which an American has been concerned. A recent letter from Mr. Whitney informs us that, on careful comparison of the text of the Atharva with that of the Rik, which had not been made when his paper on the results of the later Vedic researches in Germany, inserted in another part of this Number, was written, “the relation turns out to be essentially different from that which had been conjectured. If, namely,” he says, “there be left out of account, in estimating the Atharva, on the one hand, the twentieth book, (which, as stated, is a mere collection of extracts from the Rik,) and, on the other, the prose portions which occur here and there, in two instances constituting whole books, there will remain not much over 4000 verses, of which only about 625, not one-sixth, admit of identification with corresponding Rik passages.” Mr. Whitney finds reason, also, to modify what he has said of the origin and value of the various names of the Atharva, in the paper referred to, “since the light which the text

itself affords, seems to show the untenability of the hypothesis which assumes a fictitious connection with the families of Atharvan and Angiras, and with the Brahma, to have been asserted for these hymns with the conscious intention of gaining dignity and importance for them; and I suspect," he adds, "the word *brahma* in Brahma-veda, to be used in an entirely different sense, namely, something like 'spell, incantation,' which would make this name to a certain extent fairly descriptive of the collection."

E. E. S.

XI. MELEK TÂUS OF THE YEZIDÏS.

Melek Tâus is a term which the YezidÏs apply to Satan and to the figure of a bird.

There are three explanations of this term; viz. that of Dr. Thomas Hyde, 'Angel Peacock,' see *Vet. Pers. Relig. Hist.* p. 518, that of Rev. H. A. Homes, late Missionary of American Board, 'King Peacock,' see *Bibl. Repos.* Apr. 1842, p. 340, and that of Rev. Dr. Justin Perkins, Missionary of American Board, 'Mighty Angel,' see *Miss. Her.*, Feb. 1838, p. 53.

Some approximation, however, may be made towards a correct explanation. *Tâus* clearly denotes 'peacock.' See Garzoni: *Grammatica e Vocabulario della Lingua Kurda*, p. 206. We have also the testimony of Fr. Forbes, that the bronze figure of a bird is a peacock, see *Journ. R. G. S. of Lond.*, 1839. But it is uncertain from Garzoni, whether *Melek* denotes 'a king,' as explained by Homes, (comp. Kurd. *memmleket*, 'a kingdom;') or 'an angel,' as explained by Hyde, (comp. Kurd. *melaiket*, 'an angel.') In neither case should Mr. Layard in the same line have rendered *Melek* in reference to this subject both 'king,' (comp. Hebr. *melek*, 'king;') and 'angel,' (comp. Hebr. *malâk*, 'angel.') See Layard's *Nineveh and its Remains*, vol. I. p. 245.

Since writing the above, additional information has been received from Mr. Layard himself, and from Rev. H. Lobdell, Missionary of American Board.

Mr. Layard, in the autumn of 1849, at Redwan, a town of the YezidÏs, obtained a sight of this mysterious figure. He describes it thus: "A stand of bright copper or brass, in shape like the candlesticks generally used in Mosul and Baghdad, was surmounted by the rude image of a bird in the same metal, and more like an Indian or Mexican idol than a cock or peacock. Its peculiar workmanship indicated some antiquity, but I could see no traces of inscription upon it. . . . It is not looked upon as an idol, but as a symbol or banner,